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And The National Domestic



APRIL, 1907

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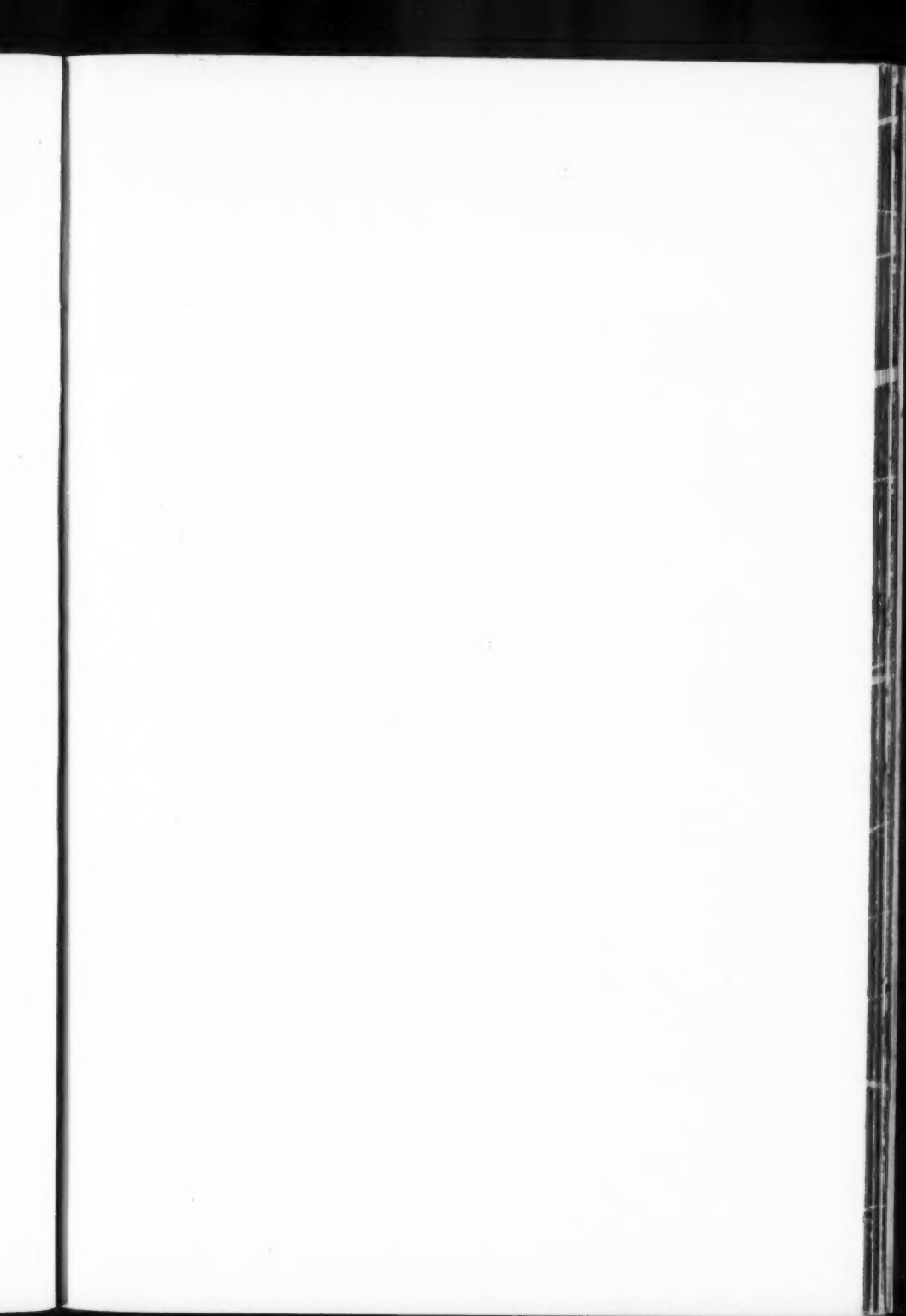
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No. 6

Editorial Department

THE OPTIMIST.

We have great confidence in the goodness of the people of this world—in their truthfulness, probity and generosity. We believe in the efficacy of cheerfulness. We admire the man whose face beams with sunshine—whose eyes sparkle with contentment and gladness. We do not believe that there is very much to be gained by an individual in this cold, unsympathetic world by raultfinding and weeping. Because of our strong belief in the goodness of humanity we are willing to make sacrifices for the benefit of a struggling people. So strong is our confidence in the good we are doing that we believe firmly that sooner or later some noble soul of means will relieve us by substantially endowing our magazine with sufficient funds to render it possible for us to do our very best work and to extend our influence for good a thousand fold. Wealthy people give freely to educational enterprises of a stationary character—a school in the Black Belt may have thousands of liberal donors—but what of a magazine that teaches men and women in all the walks of life and of conflicting opinions concerning the one vital issue of the hour? Should not such a work be encouraged? The man who

agrees with us, the man who opposes us, the man on the fence—all of these are informed through our medium; and according to our sincerity and force of expression are led to think seriously about the question of the true brotherhood of man and the fatherhood of God. At the foundation of all racial and national advancement is this noble doctrine—the brotherhood of man and the fatherhood of God. By birth all men are equal; superiority is acquired in proportion as they cultivate their minds in high ethical ideals and conform to the habits conducive of the purest domestic relationships and render themselves useful to mankind.

* * * *

In our study of the race question we read from one to two hundred newspapers and magazines each month as well as many books. We read many heartless viewpoints and wonder how men can be so ungenerous and cruel; but occasionally we find the broad view of the optimist in some reliable journal that gives us inspiration. In "The Christian Work and Evangelist" (New York) for March 30 we found the following splendid article by Mr. Frederick Lynch which we invite you to give a thoughtful reading:

The Optimist Goes South.

"Not long ago the Optimist heard a

distinguished southern writer speak on the Negro problem. He had one of the most representative audiences the city of New York could furnish. The Optimist listened eagerly, hoping to hear from our southern friend some suggestions for the solving of this, our greatest problem, and waited for some word of hope. But he heard no word of hope, no suggestions or solution, saw no ray of light, and heard nothing from the speaker that would indicate in any way that he had thought deeply into the heart of the problem or was cognizant that there is never but one way to help a race. The speaker did not seem to see that there can never be any solution of the Negro problem (or any other race problem) until we recognize the brotherhood of man; that education is the only way to ever lift a race. He said a great deal about the love of the southerner for the Negro, but it was always the love of a master for a servant, a lady for a pet dog; never any sense of recognition, of respect of one man for another and desire that every living man should have opportunity to be his largest and highest self. The Optimist came away with a sense of gloom hanging over him. He had heard a terribly dark picture painted; heard no offer of a way out; got the impression the lecturer himself saw only dark times ahead.

But the Optimist went south. He went to the twenty-fifth anniversary of Tuskegee with a special trainload of optimists. They were not all professional men (who are supposed to be idealists), but there were many business men (whom the Optimist often finds can far outrun him in Idealism). We stayed in Tuskegee three days. We had a glorious time, orations from Mr. Carnegie, Dr. Abbott, Mr. Ogden and 20 more; music every hour, and such music! whether it was an old time plantation song or a chorus from an oratorio with accompaniment of student orchestra, how superbly the rich harmonies rolled about from the thousand voices! We had picnics and barbecues out in the groves, and long drives! We had everything! But not speeches, nor songs, nor congratulations moved the Optimist most, nor

made him come away with the gloom gone.

He recognized the seriousness of the problem. He saw things everywhere that removed any false repose in a shallow optimism from his heart. He realized, as he saw the thousands of shiftless, childlike, untrained Negroes everywhere, that there is a very dark side. He saw hundreds of Colored boys that were not shiftless nor ignorant; but had come into the sense of honor and of order. He found a place where work was an ideal rather than a bogie. He saw hundreds of acres these boys had tilled; 85 buildings these boys had built; rooms or splendid machinery these boys had designed and made; yards and yards of all sorts of linens and laces these girls' hands had fashioned; delicious butter and cheese their hands had made; every conceivable food their hands had cooked; tempting preserves and jellies their hands had put in jars. And better still he found that these boys had caught a vision of citizenship and these girls a new ideal of motherhood. He looked over records of the school and found that all over the great South the graduates owned farms and they were models for the neighborhood; or were working at trades with Tuskegee girls for wives, and these wives made a new home for the Colored race; and everywhere were Tuskegee men and women teaching both in schools and in their own homes. And then Mr. Washington showed us how many similar institutions, children of Tuskegee, as Tuskegee was a child of Hampton, were redeeming other sections of the South; schools founded by graduates fired to do for their young brothers and sisters what Tuskegee had done for them—such schools as Snow Hill Institute with President Edwards, and the Utica Industrial School with President Holtzclaw. The Optimist at last saw with his eyes what he had long seen with his vision, that only here was the way out. The Negro is no different from any other family or the human race in fundamental nature. He has his own temperament, his own racial characteristics, his own tendencies, and lingers far back in human devel-

opment (though many individuals have leaped the years wonderfully). But he is a man, and must come to light and power and freedom along just the same road all other men have walked—education, industrial mastery, mental training, moral development. It is too bad the South cannot see this and give the Negro every possible advantage for her own sake and realize that social equality is a manufactured bogey and always takes care of itself."

The Negro race is making tremendous progress in the South. Thirty-one banks have been established by representative men and women of the race and great headway has been made along purely commercial lines. Let us not grow disheartened and discouraged. A sick race, says Dr. Washington, is a poor investment. This is true. Let us not get the reputation of being sick.

Our friend, Prof. John W. Oviatt, principal of the East Tennessee Normal and Industrial Institute located at Harriman, Tenn., has been in Boston for two weeks during the month of March. Mr. W. H. Hughes of Milton entertained Professor Oviatt, Rev. Chas. F. Dole, Mr. E. H. Clement of the Boston Evening Transcript, Mr. William H. Mannix of the Codman Hall Co., Dewey Square, Rev. Henry M. Penniman of Berea, Ky., and Mr. Charles Alexander, editor and publisher of Alexander's Magazine, at a midday luncheon at the Boston club during Mr. Oviatt's visit. We were entertained in one of the swell Dutch rooms of the club, and after the luncheon a discussion of the educational work being conducted in the South occupied nearly two hours. This was a most profitable meeting for all present.

Mr. Theodore Drury of New York has announced the first performance of "Grand Opera" in Boston by a company of Colored performers which will take place at Jordan hall, New England Conservatory building, Huntington avenue and Gainsborough street, Thursday evening, May 16. This ap-

pearance of Mr. Drury and his company promises to be the success of the season.

Easter is the season of flowers. Every lover of nature is charmed by flowers. Easter is the one season of the year when men and women reflect upon the beauty of the world about them. It is the glad season—the season when the spell of hopefulness takes hold of the heart of humanity.

"When We Meet on That Beautiful Shore."

We have just received a copy of a very delightful and pleasing sacred song and chorus called "When We Meet on That Beautiful Shore," composed by Samuel H. Speck. This is certainly one of the sweetest home songs ever published. It is especially suitable and adapted for the home, church and choir use, being also nicely arranged as a fine quartet for mixed voices. Retail price, 50 cents per copy. Our readers will receive a copy postpaid by sending 10 cents in silver or postage stamps to The Globe Music Co., No. 17 West 28th street, New York.

The average Negro engaged in journalism is suffering from that new ailment called "brain-storm." He sees nothing but dire calamity for the race. Let us "forget it!" Let us try to see the bright side of the question and see less of the dark side.

Some of the editorials from Alexander's Magazine have been reprinted in over one hundred Negro journals during the past month. This proves to us that our work is appreciated and that we are doing some good. Let us stop whining and begin to sing the praises of our achievement. We are certainly doing something and the world will know it if we will emphasize our deeds and successes and be silent concerning our mishaps and failures.

A Negro by the name of John Gunthrie of Atchison, Kansas, has just entered a patent in the United States Patent Office at Washington, a potato

peeler and slicer, and has been offered \$1000 for his invention. This is a practical invention and will, no doubt, be largely used in all parts of the United States. We hope that Mr. Gunthrie will not accept the \$1000, but that he will reap the millions which will accrue from his invention.

* * * *

Mr. Edward Everett Brown, a distinguished lawyer of Boston, was recently appointed assistant health commissioner by Mayor Fitzgerald at a salary of \$2500 per annum. This is the best paid position ever given a Negro in the state of Massachusetts. When it is realized that Mayor Fitzgerald is a Democrat, the appointment will be regarded as remarkable.

* * * *

Thousands of young thinking Negroes in the United States are ready and willing to try their future in Liberia, West Africa. All these young people are waiting for is an opportunity to go to Africa under the guidance of an able leader. Hon. Francis H. Warren of Detroit, Michigan, is just such a leader and he will soon start to Liberia accompanied by at least 600 young men who are well trained in the arts and crafts. Liberia needs men of real ability, men who carry with them, constructive methods and young men who are willing to make sacrifices in order to develop the republic. All who are interested in this plan of immigration, inaugurated by Hon. Francis H. Warren of Detroit, Michigan, will communicate with him at once. Liberia offers better chances for progressive young men of the Negro race than any other republic in the world. We have the highest regard for Mr. Warren and we believe that his plan of experimenting in the Henry George Single Tax Theory there will be fruitful of great results. Many of our readers do not know that Liberia is the only independent Negro republic in the world. The president of Liberia is a Negro, every officer in the senate and house of representatives is a Negro, and the entire government is controlled by Negro men who have education, tact and ability. During the past 10 years, Liberia has made wonderful progress,

railroads have been constructed, telephone and telegraph systems have been inaugurated and very recently a cable system has been established between Great Britain and the republic. Considerable capital has been invested in the construction of roads, and paths throughout the republic and the dangers so much dreaded of local and climatic ailments have been greatly minimized by the sanitary conditions very recently established. The fact is, the republic of Liberia is about as healthy as any other republic in the world. Regularity of habit and the due consideration of the ordinary sanitary conditions make it possible for Europeans and Americans to live there with as great safety as people born in the republic.

* * * *

The American Magazine for April contains an article entitled "Following the Colored Line," by Ray Stannard Baker, in which a fair and impartial view is presented of the recent race riot in Atlanta, Georgia. We commend this article to our readers as one calculated to help the cause of justice.

* * * *

The Tenth Annual Conference for Education in the South will be held at the Carolina Hotel, Pinehurst, N. C., April 9th, 10th and 11th. An attractive program will be rendered. Among the special questions for discussion will be agriculture and the southern farmers, and woman's work for public schools. Dr. Robert C. Ogden of New York is president of the conference.

* * * *

The legislature of Missouri has just appropriated \$57,800 for the support of Lincoln institute at Jefferson City, Mo., and the Kansas legislature during its last session, appropriated \$55,882 for the Industrial and Normal department in connection with Western University at Quindara, Kansas, of which institution, the register of the treasury, William T. Vernon, was president.

* * * *

Mme. E. Azalia Hackley, who is now in Paris, France, taking a special course in vocal and instrumental music, has just suggested a plan for Ne-

gro students of art and music which we regard as of great importance to the race. In a letter written to Messrs. Williams and Walker, who are now playing with great success, Abyssinia, Mme. Hackley has the following to say:

9 Rue de la Grande—Chaumiere,
Paris, France, March 7, 1907.
Mr. Williams and Mr. Walker:

Dear Sirs—Each day that I stay in Paris I am convinced that there ought to be Colored students over here, but, of course very few can, unlike white students, get enough money together. So I have resolved to try to help a few of them by starting a musical scholarship, until I can have time to arrange something permanent for the future.

As I will be so busy during the next two years, re-earning what I have spent abroad, I feared it would make the effort too tardy, if I waited until my return in the fall, and this is why I am starting it in Paris. Perhaps, if I can get enough people to pledge at once, I could offer the scholarship to Mr. Clarence White and late next fall, or early in the winter (affairs could arrange themselves), he could come.

My plan has been to write to my friends in different cities (excepting two or three of the large ones for which I have different plans) asking them to pledge the small sum of \$1 each for three years, by which time I hope to be in a position to work for the movement with more freedom.

I have received 10 pledges from Trenton, 11 from Richmond, 11 from Denver, 10 from Norfolk, 3 each from Worcester and Oakland, which is not a bad beginning.

Mr. H. O. Tanner has kindly consented to bank any moneys until they are needed, and all the pledges are sent to him; but as I seldom see him, I am obliged to ask for a "tally" list of names and amounts, for future reference. You can see that there is no time for any red tape, organization, etc.

I thought if you, separately or jointly, or it would be nice to have it Mr. and Mrs. Williams, and Mr. and Mrs. Walker, feel like pledging \$10 a year for the three years, if you do not

think it too much, and if Mme. Jones, Mr. Hogan, Messrs. Cole and Johnson, would do the same, probably the "profession" could give a "lift" to some of their brother musicians, in a substantial total of about \$100 a year.

It is only for three years, and I hope to be able to send three in that time, and expect to raise any balance, when I return.

What do you think of it? Are you willing to send whatever you feel like pledging to Mr. Tanner, and if any one else wishes to pledge, would you give Mr. Tanner's and my addresses, that they may send the P. O. to him and tally to me?

I hope to announce the first one hundred dollars soon. In the future I hope a contest of some sort for several scholarships can be made a permanent affair, but that is a long way off, and will require great thought and work.

My whole heart is in the thought of helping some of the other struggling musicians, since I have had my heart's desire to study abroad, and I feel sure that you will believe, that my interest in this matter is without any motive of self.

Mr. Tanner's address is as follows:

Mr. H. O. TANNER,
70 bis Notre Dame des Champs,
Paris, France.

I trust that I may hear from you at an early date. With best wishes for continued success,

Believe me,

Sincerely,
E. AZALIA HACKLEY.

* * * *

AS TO NEGRO INDUSTRIAL EDUCATION.

To the Editor of The Herald:

One of your correspondents, in his comment on Negro industrial education as a preventive for crime, which appeared recently in your paper seems to have overlooked an important phase of the subject, namely, the necessity of there being ample opportunity for the employment of such talents as may be developed by the industrial education of the Afro-American.

I hold that the present tendency in the United States is to deprive the Colored race of a free opportunity to exercise its abilities. A recent discussion of the question at the Twentieth Century club of Boston brought forth several instances of race discrimination against members of the Colored race, who, though graduates of colleges and well qualified for professional and industrial pursuits, were debarred from the free exercise of their abilities.

The Arkansas state senate has lately passed to a second reading a bill making it unlawful for Negroes to wait upon or serve white persons as porters on trains, or barbers, or as waiters in restaurants of hotels. Not satisfied with depriving the Negro of his vote with the acquiescence of the Washington administration, we now behold the Negro being deprived of economic freedom.

The state of Georgia has a statute forbidding any one to act as an agent in hiring laborers to leave any county without first securing a county license at a cost of \$500 for each county, the purpose of such an iniquitous measure being to prevent a local scarcity of Negro help, with its corresponding increase of wages, and to prevent any emigratory move on the part of the Negro to improve his material conditions.

The industrial education of the Negro amounts to but little if he has not economic freedom; for, when deprived of access to the means of earning a livelihood, his only recourse is to beggary or theft, his education notwithstanding.

Let us be frank and admit that we do not recognize the economic quality of the Negro, despite his oft-apparent superior ability. Let us admit that we do not want to give the Negro an unrestricted opportunity to exercise his educational advantages, and that to him opportunity is but a mirage—never to be realized. Why prolong the agony of the Negro problem? Either re-enslave the Negro or grant him complete economic freedom, for without that freedom industrial education for the Negro is his condemnation to the fate of Tantalus, from whom the

waters receded when he desired to partake.

Give the Negro his economic freedom first; guarantee to him the security of that freedom, and I firmly believe that he will solve his own problem of industrial education, both to the satisfaction of his critics and with credit to his race.

HAROLD A. WESTALL.

Beacon Chambers, March 25, 1907.

* * * * *

Mr. and Mrs. Rubner-Peterson have recently spent ten days at the Tuskegee Normal and Industrial Institute. Mr. Rubner-Peterson is the newly appointed superintendent of education for the Danish West Indies, and says he was appointed to the position by the King of Denmark on condition that he would spend ten days at Tuskegee before going to the Islands.

* * * * *

Mr. and Mrs. Robert Erskine Ely, of New York City, recently invited the two Russian envoys, Mr. Aladin and Mr. Tchaykovsky, who are in this country in the interest of the Russian revolutionists, Mr. William Travers Jerome, Mr. Hamlin Garland, Mr. Lawrence Abbott of the Outlook, and a dozen other prominent persons of New York to meet Dr. Booker T. Washington at luncheon. Notwithstanding Mr. Jerome was busy in connection with the Thaw case, he accepted the invitation.

LAYMAN'S PHILOSOPHY.

A man who tells his secrets to his friends digs for himself a pit into which his friends may push him in the future just to demonstrate that they are human.

* * * * *

The spirit of real goodness is the same in every human manifestation, but the modes and methods of showing it are innumerable and every great personality is, in a sense, original.

* * * * *

The prosperity of a nation depends upon four things—agriculture, mining, manufacture and commerce. For all of these things, intelligence is re-

quired, therefore, the greatest prosperity depends upon the highest intellectual development of the men and women who engage in agriculture and mining. Manufacture follows these and commerce is the climax of industrial prosperity. It is, therefore, necessary that our workers in all of these stages of commercial development be well trained.

* * * *

A young man who is clever, in good health, active and energetic, need have no fear of failure. He is the sort of young man who is bound to succeed if he uses his powers. Success is right in his path.

* * * *

It is all foolishness to talk about opportunity knocking but once at each man's door. There are ten thousand opportunities seeking every full-grown man and these opportunities multiply as the man grows and takes notice.

* * * *

It is easy enough to be happy when you have plenty of American dollars in your pocket to pay your way in the world and when you can look any man in the face and say conscientiously, "I am square with the world."

BEREA COLLEGE AGAIN.

To the Editor:

February last I charged in the public press:

(a) That President Frost of Berea College, with the co-operation of the trustees, deliberately and in violation of the charter of the institution, the spirit of its founders and the trust reposed in them by numerous benefactors discriminated against the Negroes in the matter of attendance and in twelve years changed the complexion of the school from black to white.

(b) That President Frost and the trustees have deliberately, in violation of the trust reposed in them, and of the moral obligation resting upon them, discriminated against the Negroes in putting the whites in possession of the College plant and endowment and are using and intend to continue to apply property designed

for the education of the Negro to the uses of the white.

(c) That President Frost and the trustees have attempted by every means in their power to forestall all independent action on the part of the Negroes to protect their own interests by assurances that they should be cared for.

More than a month has passed since I preferred these charges and President Frost and one or two of his Board have attempted—not to deny the facts embodied in them, because that would be folly, they can be seen by all men—but to excuse and palliate and explain why the Negro was discriminated against and his property appropriated.

These attempts at justification are so lame, so at variance with right and justice that clothed as they are in honeyed words, fair promises, bland assurances and "Christian brother" quotations one is led to wonder that they ever put them out.

Space will permit me to but touch upon one or two as examples of the rest:

President Frost replies to my first charge that he made this change from black to an attendance of less than 200 black to 1200 white in order to overcome the prejudice against the Institution as a "mixed school" which prejudice declined in proportion as he increased the whites.

The logic of that explanation is plain—had he kept on a little longer with his grand plan to overcome prejudice he would have been a winner "sure enough," because he would have had no blacks to create one. We had always supposed that Berea stood for a principle and that principle was to overcome this prejudice, not yield to it.

Again President Frost tells us that he made this change from black to white until the proportion was nearly normal and natural—about the same as the proportion between the races in the state at large, 1 black to 6 white.

Had that really been President Frost's purpose it would have been an absolutely unwarranted and unjustifiable discrimination. What had the

population of Kentucky to do with the attendance at Berea College? Nothing! He was educating Negroes and "Mountain Whites," two distinct types. Had he attempted to fix any ratio it should have been on the basis of the population of these two classes, and the Negro would, I believe, have still been in the majority.

But how much the 6 to 1 theory meant to President Frost can be judged by the readers of this magazine when he tells them that Berea was drawing whites from all the neighboring states. In a word, he was admitting whites wholly regardless of state lines and the 6 to 1 ratio upon which his discrimination against the Negro was based.

So much for the soundness of the reasons for deposing the blacks.

President Frost's explanation for holding on to the funds belonging to The Negroes is even more ingenuous.

Their equitable share, he says, may be one-half of the endowment when

he became president plus one-seventh of \$700,000 accumulated since, say \$200,000 in all, but that is so paltry a sum, so much less than the Negroes really need that we will hold right on to it and go out and raise the greater sum for the Negroes; besides that we have a use for this trifling sum, why, even now in giving the Negro the benefit of six or seven thousand dollars—it means an additional sum must be raised or else we shall have to curtail our "mountain work," to which we have applied every dollar regardless of the Negro.

"But we owe the Colored people our love and friendship and interest," he says.

Hand over their money first, doctor, and they will appreciate the love and friendship and interest much more.

EDGAR O. ACHORN.



..There and Here..



BY DAVID MacJON

Some of our dailies are wondering whether Ambassador Bryce is, or is not trying to negotiate a reciprocity treaty between his father John and his Uncle Sam, for the benefit of the latter and his cousin Canuck. Pas si bete! Well he knows that on that subject our trust-loving senators are as pigheaded as are his own dear lords on the other side of the water when it is proposed to monkey with the privileges of "The Church as by Law Established."

So the major in command at the big ditch, who is determined to look after the health of the workers there, has quarantined Uncle Cannon, who came from an infested district. Bravo, major! It would have been perfect had it been Teddy.

The Brownsville court-martial acquitted Major Penrose of the 25th Colored, on just the same evidence as would have led to the acquittal of any of the privates of that regiment had they been serving Edward VII instead of Theodore I. But then, in this free and enlightened country we allow the latter to deal with non-coms, and privates by the batch, according to his own sweet will.

* * * *

So they are really going to inquire into the items which made up the bill of nine million dollars for that furniture, etc., at the capitol in Harrisburg!

New York had its "boodle,"

Washington its "graft;"

Harrisburg had no such word;

Its boodlers therefore laugh'd.

Stolypin has promised the Duma not again to make use of summary and secret court-martial, except in extreme cases. Well; that's more than Teddy has done, any way.

* * * *

Seriously, it does look as if, over there, in that very Eastern country, the plain people were somehow going to get the better of the accursed bureaucrats and their still more accursed "system." But then we mustn't be surprised if they manage it in what seems to us a very absurd, not to say reprehensible manner; for they are an eastern people, you know; and as for the poor white czar, why (in my college boys' lingo) he would be "an awfully decent little fellow" if the aforesaid bureaucrats and their archdukes would only let him.

* * * *

And meanwhile, so long as we indulge in imperialism as a business and lynching as a pastime it does seem as if we might refrain from shying stones at Cossacks and others over there.

* * * *

Lord Rosebery is a queer bird. He has attained the three objects of his ambition; winning the Derby, being prime minister, and marrying the richest girl in the country. Why can't he let the dream of his old master, Gladstone as to the poor "Sister Isle" come true, without poking in his stupid dilettante oar? He never in the world could have attained that second aim of his, had not the grand old man mistakenly given him a "character from his last place!"

* * * *

Some of our sticklers for "English as she is spoke" are becoming uncomfortable at the approach of the time of the year when the dailies, illustrated and other, shy their "baseball English," so to speak, at our devoted heads. Those of us who have to skip those euphemisms, and their accompanying portraits, may comfort ourselves with the thought that, over there "cricket English" is almost as incomprehensible to the un-athletic mind, and incomparably slower!

* * * *

It is reported that our Standard Oil

company has arrived at an agreement with the European mineral oil monopoly as to their respective "spheres of influence." One doesn't think it strange that the velled propnet of 26 Broadway, N. Y., after having had 30 million dollars squeezed out of him by Miss Tarbell, for education, should refuse to talk; but the speculation will occur to the mind of any curious person:—Has the monopoly over there its Rockefeller, and have the people a Miss Tarbell? and can six million sterling be squeeze out of him? and for what object?

"Race Prejudice," by Jean Finot, translated by Florence Wade-Evans. E. T. Dutton & Company, New York, 320 pages, \$3 net.

As viewed by Kelt-Nor.

You have sent me this book and asked me to say something about it. I reply with all my heart, "Barkis is willing."

But the first thing which occurs to me to say on the subject is: "Oh, that these two most earnest young women (French and Welsh, as I suppose), with whom I sympathize absolutely, had done their work in such a form as to be "understanded" of a poor layman! For this is what meets one "by way of introduction;" "It (intellectuality) places a peculiar stamp on our life. . . . Although differentiating our souls, it still preserves their unity owing to the analogous essence of their biological basis. . . ."

Whether Mlle. Finot or Miss Wade-Evans is most responsible for not speaking in terms which are always clear to "what I am pleased to call" my mind, I cannot say; but I hasten to assure them of my thankfulness, in that I was not choked off by that introduction.

After sweeping away the superstition as to the "purity" or any of those races which we complacently believe to be the most advanced on this planet, and dwelling on "the mysterious or uncertain origins of peoples and races," Mlle. Finot comes to the Race Prejudice in this our beloved new world, which is, at the beginning of this twentieth century, making life so hard for all our fellow-citizens with

African blood in their arteries, and of which we who claim to be Caucasians and Christians ought to be so thoroughly ashamed.

To such fellow-citizens this logical and warm-hearted Frenchwoman brings real comfort. After referring to the "brilliant results acquired in a short time" at Hampton, Tuskegee, etc., she reminds them that "the ill-omened work of centuries cannot be wiped out by the influence of a few years of justice," and that "adversity and privation only quicken and develop the intellectual faculties and ameliorate the moral life."

Mlle. Finot speaks with sympathy and admiration of such men as Booker Washington and W. E. Burghardt du Bois; rejoices in the formation of the National Negro Business League; and brands, as it deserves to be branded, the absurd and mischievous lie that such "bad qualities" as their race may have "increase with education."

Lynching is well described as "that incomparable breeding-ground for the multiplication of evil instincts," and the one crime which has seemed to offer some excuse for it is shown to be more than equally the curse of bad white men. In this connection it is pathetic to see that Mlle. Finot thinks it necessary to remind us that "immoral men are equally to be despised, whatever may be the color of their skin!" She reminds us also that among almost all the colored folk of the South "marriage and the family life only date from the Emancipation," and that in Jamaica, where freedom came to them as long ago as 1838 and without a preceding pandemonium of blood, "far from being the victims of civilization the Blacks grow and develop under its influence."

And so on, to the "Conclusion" of this very enheartening book. There we are told that the life of the human race is passing above all "artificial partitions," and marching "on their ruins towards unity"; that "the belief in superior and inferior races" has to disappear in order to bring on the "development and amelioration of all human beings"; that "the solidarity" of the genus homo is "its real good"; and that "the more advanced

a people and the greater its vitality, so much the more intermixed with others is it found to be."

I lean back in my chair and, adopted son of Uncle Sam as I am proud to be, I kiss a long breath of gratitude across the Atlantic to this glorious daughter of a race which she is proud to call mixed. I murmur "You are right, dear lady, I do believe, in holding that the more any race is intermixed with others the more forward and full of life it comes to be," and throw up my hat for mine Uncle, when I think of what we English-speaking Americans shall have become, by the beginning of the 30th century after Christ.

And for myself? Well, I claim descent (with quien sabe? what right) from the Bruce on my mother's and Llewellyn on my father's side, and I think with gratitude of my descendants in those days having, in virtue of their inevitable dash of African blood, more music and bonhomme in their make-up than had those brave but dour old chaps of long ago!

Kelt-Nor.

The English Speaking Race.

We published in December, 1905, in this magazine four stanzas of a Twentieth Century song written by Kelt-Nor entitled "The English-Speaking Race." Subsequently, we printed the following postscript:

Uncle Sam leans back and sings again:

You say that I've strangely omitted to sing
Of aught but the Ethiop's labor and pain,
And ask me "What good did this grandfather bring?"
In a word I will tell what he did for the strain:
Good-humored and cheerful and musical, he,
With his teachable spirit and innocent face,
Brought with him a much-needed bonhomme
Into the English-Speaking race.

THE ENGLISH SPEAKING RACE

BY KELT-NOR

A SONG OF THE THIRTIETH CENTURY; TO
BE SUNG IN THOSE DAYS BY UNCLE SAM

WRITTEN FOR ALEXANDER'S MAGAZINE.

"It matters little where I was born,"

Or whether the most of my good forbears
Were pallid or dusky, or ruddy or brown,
Puritan wheat or convict tares :

I care not the shell of an o'erbaked clam
Which of them gives the tone to my face,
But I thank my stars that through them I am
One of the English-speaking Race.

Johnny and Sandy came out from their Isle,
Tried to exterminate Redman Lo ;
Finding him too tough, after awhile
Made him a member of Johnny and Co. ;
But Lo wouldn't work, and was pesky to tame,
So grandfather Ethiop wrought in his place ;
Wrought for his freedom, and painfully came
To be one of the English-speaking Race.

Next came Patrick and presently Fritz,
And grandfather Cohen, who brought to the strain
Stick-to-it-iveness patience and wits,
Won through his ages of grief and pain :
Knickerbocker already was here—and you may,
According to some people, readily trace
To him, in New York as on Table Bay,
The grit of the English-speaking Race.

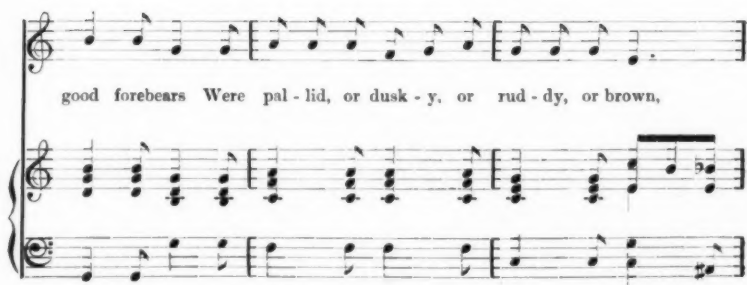
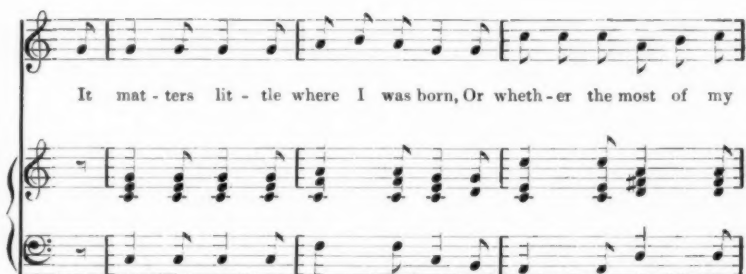
Then came a most miscellaneous crowd,
South European, Armenian, Lap ;
And later a grandsire of whom I am proud,
The reticent, plucky, adaptable Jap :
But savage or civilized, bondman or free,
Each brought with him some saving grace,
Some good—and together they've made of me
The soul of the English-speaking Race.

The English-Speaking Race.

Words by Kelt-Nor.

Music by SARCHA.

INTRODUCTION.



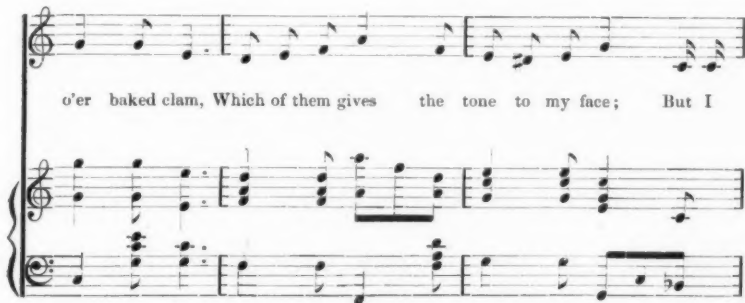
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The English-Speaking Race. Concluded.



Pur - i - tan wheat or con - vict tares, I care not the shell of an

The first system of the musical score consists of a vocal line and a piano accompaniment. The vocal line is written on a single staff with a treble clef and a key signature of one flat (B-flat). It contains the lyrics "Pur - i - tan wheat or con - vict tares, I care not the shell of an". The piano accompaniment is written on two staves (treble and bass clefs) and features a series of chords and moving lines in both hands.



o'er baked clam, Which of them gives the tone to my face; But I

The second system of the musical score continues the vocal line and piano accompaniment. The vocal line contains the lyrics "o'er baked clam, Which of them gives the tone to my face; But I". The piano accompaniment continues with similar harmonic and melodic patterns.



thank my stars that thro' them I am One of the Eng - lish-speak-ing race.

The third system of the musical score concludes the piece. The vocal line contains the lyrics "thank my stars that thro' them I am One of the Eng - lish-speak-ing race." and ends with a double bar line. The piano accompaniment also concludes with a final chord and a double bar line.



The Negro and the Grand Opera



MR. THEODORE DRURY.

The Negro has made wonderful progress in the past forty years. On the American stage this progress has been most signal—it has simply been remarkable. No other field of endeavor has proven more fruitful in good results. The Negro has proven that he can act his part with fidelity. The common and sometimes vulgar minstrel performance has given place to the high-class vaudeville, and the musical extravaganza, paralleling the most finished work of white performers. But the highest point yet attained in artistic achievement has been the result of the ardent efforts of one ambitious man. This man entertains lofty musical ideals, and while repeat-

edly allured by flattering offers to engage in a more humble and commonplace profession he has religiously adhered to his ideal until today he is famous throughout the country. The man who attempts to do the highest and best thing for the race is not always encouraged. On the other hand, he is often ridiculed and misrepresented by the very people whom he seeks to benefit by his efforts. Such has been largely the experience of Mr. Theodore Drury, the artist, the organizer of cultivated talent among the Negro race, the talented singer, the producer of grand opera among the colored people. New York knows Mr. Drury better than any other city,



THEODORE DRURY, AS ESCAMILLO.



MISS GENEVIEVE LEE, AS CARMEN.

and New York is the hardest city in the world in which to do big things. Great credit is due this man for his accomplishments and for the interest he has created among the colored people for high art. Thousands of ambitious musicians have received inspiration from Mr. Drury. New York honors him. New York newspapers have given him more space and have spoken of his efforts in more glowing and commend-

able terms than of any Negro artist that has ever arisen in that great city. Mr. Drury is a rare artist, a man of culture and refinement, a man of talent. His voice-tones are rich and brilliant in quality and resonance, vibrating with that intensified, passionate emotion that simply thrills the hearer. We feel sure that in his performance of "Aida" and "Carmen" on the 16th of May next he will achieve distinction in Boston's musical circles.



MRS. JENNIE ARMSTEAD, AS AMNERIS.

Book Notes and Comments

"Twenty-Five Years in the Life of a Teacher, 1841-1906," by Edward Hicks Magill, Houghton, Mifflin & Company, Boston, Mass. 323 pages, \$1.50 net.

A splendid record, simply given, of "plain living and high thinking," and persistent, cheerful hard work; of especial value to the would-be educator for the insight which it gives into all forms of instruction, but interesting also for every one who loves to look back to the growth of education of our English-speaking race on this continent during the "Victorian era." All which will be apparent if we give a

rapid epitome of the life of this able liver of the truly strenuous life of a teacher.

President Magill was not born in, but won his way into the "Pundit caste." Born on the 24th of Sept., 1825, the son of a well-to-do Pennsylvania farmer, at eight years old Edward was earning \$5 for "ciphering" through a whole book, and then continuing to work so hard that at sixteen years old he began teaching school. At nineteen he refused promotion rather than give up his "pronounced anti-slavery views," the Friends of those days having for the most part seen no harm in that peculiar institution. Then, after teaching in the



DR. EDWARD HICKS MAGILL.

school of his cousins and learning there that boys were better ruled by persuasion than force, he came under the influence of Benjamin Hallowell of Alexandria, Va., who encouraged him to study for Yale; which he did, living for economy on graham bread and molasses for many weeks at a time and weighing the bread to prevent his his over-eating! Also, in those days, he soothed the pain of a broken arm badly set by committing Greek forms to memory through a whole night.

So Edward Magill entered Yale, without conditions, when he was 25, took a course also at Brown and, besides taking his degree from the latter, became a better Friend for the fu-

ture, hearing Congregational and Baptist doctrine alternately, and learning incidentally what a blessing it was for him that he was a good sleeper. After which, in 1852, he was appointed to the high school at Providence, R. I., at \$600 a year to begin with, and brought a happy five-years' engagement to a happier conclusion by a marriage which brought him the greatest blessings of his life. Seven years at Providence, and then (1859) to teach French for eight years under that very thorough headmaster, Dr. Frank Gardner at the famous "Boston Latin" school, living in Jamaica Plain, where he welcomed the arrival of his third daughter. During this time of the war

(of which he says little) he published a French grammar and introductory French reader.

Then (1867-68) came the prospect of the culmination of his career, his appointment to the presidency of Swarthmore, the just completed college of the Friends near Philadelphia, and a year of European travel as a widening preparation for his new duties. On these he entered, after a very pleasant and refreshing time in France and Italy, his good old father and mother knowing of his promotion to this larger sphere of work before singing their nunc dimittis. Mr. Magill gives us a most interesting account, up to 1890, of his presidency of Swarthmore, and of the growth of that institution from a preparatory school and college to a college proper, with the preparatory school at a distance. An appreciative notice is given of the early professors, and the names of Susan Cunningham, Mary Somerville, Lucretia Mott, Anna Hallowell and Julia Ward Howe appear also naturally and brighten his pages. In a Friends' college, as in others, there were the usual small troubles with sophomores and freshmen, and some wrestling with the board of managers, and there was the disastrous fire of 1881 (to be met pluckily, as might have been expected); but on the whole those twenty years were peaceful and successful. The postmastership of the place was undertaken by the president in order to help the college funds, and held by him up to the close of his presidency; and an active part was taken by him in founding "The Association of the Colleges and Preparatory Schools of the Middle States and Maryland," and in other good works; so that, when it is found that at commencement 1890 he has to retire from the presidency and take a year's holiday before returning to Swarthmore to teach French, one's only wonder is that this did not happen years before.

A pleasant account is given by the ex-president of this year's holiday (1890-91) spent, with his daughter Eudora as companion, in Scotland and his beloved Paris; and then follows the French professorship at Swarth-

more (1891-1901). During this period came the marriage of his daughter Helen to another great educator and diplomatist, Andrew D. White; and several trips to Paris during vacations, in order to arrive at the best practical way of doing the work he had undertaken, this including the writing of additional books on the subject, for students, called by some profane people "crutches for French students"; also journeys in search of a new president for the college, who finally appears in the person of Charles De Garmo, followed later by Wm. W. Birdsall.

In 1894 Mr. Magill was succeeded in the French professorship by Thos. A. Jenkins, who had married his youngest daughter, and who proved to be a worthy successor to his father-in-law, who thereby exchanged much professional drudgery for the more leisurely work of professor emeritus. Professor Jenkins in due time went to Chicago to work under President Harper, and was succeeded by Professor Isabel Bronk. The change affords Mr. Magill a welcome opportunity of expressing his contempt for the underpayment of teaching women, as compared with that of teaching men, which the slowly weakening "rule of the biceps" still enforces.

Finally the ex-president tells of his second marriage at the age of 78 to a lady who had already cared for his daughter Eudora, and at some length of his wedding trip to Europe; during which he taught his wife French by his own particular method, so that within three months of their start she was able to get the meaning of classical French books; and he takes a cheery farewell of his readers, to whom, if students of pedagogics, he addresses the pregnant advice with which we must close this notice of a very remarkable book:—

"Never seek a change of position, but always strive to do your work so well where you are that the new place will seek you, instead of being sought by you."

"Maudelle, a Novel Founded on Facts Gotten from Living Witnesses," by J. H. Smith. Mayhew Publishing Company, Boston, Mass. 458 pages, \$1.50.

Here is a book that should be read by every thoughtful member of the Negro race. It contains strong, convincing arguments on both sides of the race question and is filled with sound, wholesome advice, which, if heeded, will lead to pure living and a better social order for all classes of our citizens. The noble spirit which prompted the author to make a record of the facts contained in this volume is certainly commendable. Many of the characters are unique and the sentiments expressed by them are calculated to help to dignify the Negro race in the eyes of other races. The book is well printed, beautifully bound and will render great service to the race in proportion as it is read by the more thoughtful element of citizens everywhere.

"Frederick Douglass," by Booker T. Washington, George W. Jacobs & Company, Philadelphia, Pa. 365 pages, \$1.25 net.

This is the most faithful narrative of the career of the great statesman, Frederick Douglass that has yet been published. It shows research and wise selection in data and the fascinating style will engross the more thoughtful readers of both races. Dr. Washington has contributed a book of great value to the literature of our time and he also demonstrated great versatility in stepping out of the beaten path, so long trodden by him to give attention to work of this description. This is one of the contributions to the American Crisis Biographies in which appears life sketches of such characters as Abraham Lincoln, Thomas H. Benton, David G. Farragut, Wil-

liam T. Sherman, Judah P. Benjamin and others.

"The Report of the Seventh Annual Convention of the National Negro Business League," held at Atlanta, Georgia, August 29th, 30th and 31st, 1906, compiled by William H. Davis, official stenographer. 220 pages, Charles Alexander, publisher, 714 Shawmut Avenue, Boston, Mass.

The epitomized account of the Seventh Annual Session of the National Negro Business League, written by Mr. William H. Davis, official stenographer, is the most complete summary of that great organization that has yet been printed. Illuminating information is found throughout this document. The list of 31 Negro banks in the United States will prove a revelation to every man who reads this remarkable compilation of facts concerning the Negro's development. The Negro in agriculture, in business and in other pursuits, all furnish the reader with facts heretofore never presented in such a manner. The book is well printed, neatly bound and deserves a careful reading by every one who is interested in the commercial advancement of the Negro race.

"Launching and Landing, Poems of Life," by Perry Marshall, New Salem, Mass. Charles H. Kerr & Co., 56 Fifth avenue, Chicago, Ill. 309 pages, price \$1.00.

This book of poems proves Mr. Marshall to be one of the most versatile writers of poetry in the United States at the present time. His work covers many phases of life and activity and pervading all of his poetic effusions, is a cheerful optimism that gives inspiration and hope to the reader.

"Our Children, Hints from Practical Experiences for Parents and Teachers," by Paul Carus. The Open Court Pub. Co., Chicago, Ill. 207 pages. Price \$1.00.

Dr. Paul Carus is one of the most profound philosophers this age has thus far produced. His work has been

the most voluminous and helpful to mankind of any individual we know about. In this particular book, he makes a contribution to pedagogical literature that will prove a great help to parents and teachers everywhere. This is an appeal for the rights of the child which deals also with the responsibilities of parenthood and with the fundamental ethics of child mind as well as true principles of direction and guidance. The author's experience plays an important part in this great work. He draws upon his great knowledge of many subjects for the application which he makes to this treatment of the great question.

AN APPEAL TO THE NEGRO YOUTH.

By Jesse J. Jones.

This is a trying time and in an effort to awaken the young men and women of the race to their sense of duty, this general appeal is sent forth.

Present indications are that the future of the Negro race will mean much to the history of the civilized world. It is obvious that the record of events, relative to the Negro man of America, rests largely with him. The Negro is in a position today, to clearly demonstrate to the world that he has played, and is playing no mean part in the advancement and uplifting of himself as a race. In less than half a century, a large percent of the race have risen from the lowest level of life to the higher walks of civilization, proving themselves capable of the highest culture. Yet for all this, something is wanting. The progress of the Negro is stayed. What is it that causes us to be denied our rights as citizens? Why are we not recognized as men? The above questions are agitating the minds of the world's greatest thinkers.

It is hardly necessary to assert that the future responsibility of the race depends upon its young men and women. It is not at all commendable and I regret very much to say, that it is true, that the youth of the race has been and is at present in a large measure, responsible for the existing condition of affairs. In other words,

he is sleeping on his rights, hence falls short of many possibilities, seemingly unobtainable.

It is true that the Negro has been and is being mistreated in many instances—yes, too much so; and he has undergone that which no other race has undergone, but our success is not just what it should be, even under these adverse circumstances. There is work for the young people of the race to perform.

Taking under consideration the condition, the ordeals through which we are passing, too much time is spent in idleness, too much money is spent foolishly. I agree with the leaders and friends of the race when they say that we need to organize. We need to work in harmony with each other. We need to stick together. So long as we, as a race, stand apart, nothing but disappointment and disaster can come to us. We will never be successful as a race.

Seeing and feeling our responsibility as young men and knowing it to be our duty to better our condition—help ourselves—help the race and help the Country, an idea has been suggested by the writer, and endorsed by a few of the young men of this immediate vicinity—to organize the entire population of the Negro youth, both male and female, into one solid body to foster an effort, the object of which will be to better our condition and protect ourselves in every way against the howling winds of the great storm of prejudice which is so rapidly driving us from the shores of a material, moral, intellectual, political and religious existence into the great sea of destruction.

To realize the importance of this effort, we need but let our minds revert to the fact of the deplorable conditions in which the moral standing of the race is found in certain sections. The very best specimens of Negro womanhood seemingly, have been overshadowed with the dark clouds of immorality. Promising features of noble manhood, bear the mark "Convict." Young men and women graduate from the schools and colleges and have nothing commendable to do, hence they drift from the paths of

right and usefulness. Now the question naturally arises: What makes these conditions? Who is responsible? Why such misfortune come to our young people? In spite of the many unlimited opportunities which present themselves to us, thousands of Negro young men and women drift out upon the sea of infelicity and are engulfed—lost amidst the angry waves of the monster—"everlasting ruin." Is not there a remedy? Is there no possible way to avoid such calamity? In answering the above questions, I would say that there are two chief causes: the one, barely greater than



MR. JESSE J. JONES.

the other. 1st, our white brother is largely responsible for the condition of the black man relative to his moral standing and commission of crime, his seemingly unavoidable idleness and thriftlessness. The Negro having been a slave for nearly three hundred years, and the fact of having enjoyed only a few years of freedom, would prove a monstrosity, were he as numerous and perfect in every phase of human civilization at this age as his Caucasian brother. He is idle in a large measure because he is compelled to work for nothing; the habit of theft is formed because he is mistreated and in many instances, robbed of his only hope of existence, "the

benefits of honest toil;" he is barred from justice and truth does not render him any assistance or prove him innocent in the estimation of the great demon, "race prejudice." He leaves the farms and goes to work year in and year out and get nothing and is compelled to live in houses not fit for brutes; and in many cases in various sections, is not allowed to own and raise stock and accumulate the necessities of life. He is driven to death any way, and he may as well die on the streets of the city, struggling for life, trying to better his condition as to die in the corn or cotton fields of his oppressor, helping the enemy to bind him more secure. Death is death, and it is better and more honorable to die trying to be a man, trying to do the right, than it is to die a coward, putting forth no effort whatever to discharge his most sacred duty, "self support."

While the greatest, most atrocious, and brutal of crimes, lynching, is inflicted by a certain element of the white race upon the helpless Negro, yet we must admit that some of our friends are members of the Caucasian race, and in a large degree, are of southern birth. This particular element of the other race is doing much to alleviate our suffering, but the opposers are in the majority and equal justice seems absolutely impossible under the prevailing circumstances.

2nd. Lack of confidence is one of the greatest drawbacks the race has. An individual need not expect to accomplish much without this all important quality—confidence in self. The race is wanting in confidence in itself—confidence in one another to do business in a business way and succeed.

Another hinderance to the progress of the race, is lack of courage. As individuals and as a race we are wanting in courage. True courage is one of the greatest weapons with which man fights the battles of life. Without courage, we are lost. I would say, let us have courage. Though the dark clouds of race prejudice and human injustice rise up over us, a sure indication of the great storm of adversity which is soon to sweep over this great land of ours; let us not lose hope. Let us trust in God. Let us have the strictest con-

fidence that we are able and will shelter ourselves from the fury of this approaching disaster. Though our fairer sex be robbed of their virtue in spite of all our efforts and desire to save them, though our rights be denied us, though we be lynched and burnt at the stake for crimes for which we are not guilty, let us have courage. Let us be men. Let us be true to ourselves, true to our neighbors, true to our country and true to our God. It is a sacred duty. As young men and women, if we would make up our minds to succeed, and have confidence in ourselves—have courage—do the right and press forward, nothing on earth or in hell could prevent us from becoming prominent and winning for ourselves the title, "true greatness."

I repeat, let me further entreat the young people of my race, to be men and women, take advantage of every opportunity to improve your condition. Learn to help yourselves and thereby help one another. Patronize our own. Treat all men right, regardless of color or condition. Although other races may resort to unfair means to keep us down, although they may give way to passion—but let us be steadfast. Let us do the right.

The Negro at present has an opportunity to prove himself the greatest man that ever lived. Events of the past, present happenings and future prospects are all in his favor and will aid greatly in the establishment of those great truths which will be revealed in the future and most important history of mankind—"The first last and the last first."

Having been born and reared in the South, and coming in contact with all classes of men of both races—I have given this so-called Negro problem, no little thought or small amount of study. I have noted the various suggestions relative to a solution offered by the different men of both races. Some great and noble ideas, and others most degrading. Some of the most absurd being suggested by the would-be great men, Gov. Vardaman of Mississippi, and Senator Tillman of South Carolina, whose suggestions are simply to blot out or an attempt to blot out one evil by substituting another even greater. So

very absurd are the plans offered by these men relative to a solution of the so-called Negro problem, that I will not go into the details. Time is too precious, space is too valuable and the minds of Christian-hearted ladies and gentlemen are too pure and busy with greater, truer and nobler ideas to entertain such.

In a humble way, I offer and suggest as an auxiliary to the solution of this great problem, the following plan, full details of which relative to the modus operandi will be made known later.

Relative to the idea mentioned in the beginning with reference to organizing, let every correct thinking young man and woman pledge him or herself to invest or give within a reasonable time, one dollar toward the establishing of a fund, say \$1,000,000, the purpose of which will be to relieve our suffering, contend for our rights as citizens and protect the vitals of our existence as human beings in general. There is not one young man or woman out of every thousand over 16 years of age who cannot give one dollar towards such a cause. Many spend more than this sum each week for strong drinks, theatre-going, car riding, at skating rinks and for other foolish and useless pleasures. Let us put this money to better use and our sisters will not be subjected to insults. They will have better protection and greater respect and will have an opportunity to marry gentlemen. And too, the young men of the race will be able to find ladies to marry. We will not be Jim Crowed but will be looked upon as men effective in the general welfare of the commonwealth. Our young men will not be lynched or driven to the penitentiaries like cattle to the butcher's pen to be slaughtered.

Certain plans relative to the proposed organization have been decided upon whereby means can be raised, and will be made known in due time and every young man and woman of the Negro race—and every old person for that matter—will be given a chance to help throw off the great burden and prove to the civilized world that we can and will play our part in this great drama of life.

It is obvious that the present con-

ditions of affairs cannot and will not exist much longer, and as our parents have discharged their duty as far as they have been able to, it behooves every youngster of the race to take hold and march on to victory. It is our indispensable duty. We cannot and must not depend upon other races to fight our battle; God has done his part and we must do ours. America's solons have labored very hard in the halls of congress. Many began in youth and have labored until their heads are white and their faces are furrowed with age, yet this particular phase of with years, yet this particular phase of America's life is still a mystery and a cloud still hangs over our path. It is not the making of laws but it is the strict enforcement of them after they have been made. This requires faithful discharge of duty on the part of every citizen. It will take every man and woman in America to clear the great mist. When men be men and women be women, then the way will not be so dark. Again, as a race, we have erred in our early life and the sooner we correct our mistakes, the better it will be for all concerned. Upon emerging from the destructive walls of slavery, the Colored man took too large a hold upon freedom. He started too high, and the great and many obstacles with which we are meeting, are but Providential warnings and entreaties for us to stop and start aright—build upon a sure foundation.

I feel safe in saying that \$1,000,000 can be raised almost in an instant if each of us would consider this our duty and when the signal is given, simply hand over one dollar. We could not do a better thing nor invest more wisely, matters not what we might do. Who is it that is not willing to risk one dollar to relieve the race of its present suffering. If the means are obtained, there is no way to fail. We can create positions for ourselves, our sisters and brothers, neighbors and neighbors' children, and thus build a wall between us and the many temptations of life which so easily beset us. We will never be a successful race of people, we will never accomplish anything in life as a race until we unite our efforts.

I am not directly opposed to secret orders among our people, but just here in an effort to show just where we stand and what the possibilities are, I am going to express my honest conviction relative to same so far as the Negro is concerned, taking under consideration our condition, the depth from which we came, present circumstances and the heights to which we must climb to be recognized as a people or be in a position to demand our rights as a race.

Secret organizations are good in their place at the right time. The object is a great and grand one, but can the Negro afford to spend time and money in this direction at present before his safety is established? Couldn't he carry a less expensive insurance against sickness and death until he is in a position to protect himself and live as a man? Why should he spend so much valuable time and put out so many thousands of dollars to be heaped in some treasury and do the race and himself no good except in a very limited way and at death. Unity is strength, but let us not forget the "when, how and why." The race raises many thousands of dollars this way each year, but we are not helped along the lines where it is needed most. Why not advance along commercial lines and fit ourselves for life? Instead of paying \$100,000, in some secret order in the way of fees, if the Negro would take this sum and establish some business enterprise, the sons and daughters of the race would have something in which to engage. The Colored girl would not have to work hard over some white man's cook pot all the week for \$1.50 or \$2 and then take the insults of evil minded men. She would not be tempted to do things unbecoming a lady in order to get a new dress. The hearts of grey-headed mothers would not be broken, neither would they be compelled to go down to their graves in shame. The young men of the race would be better. They would have something to inspire them. Knowing and seeing that they could get something to do, they would strive to prepare themselves and keep in readiness for opportunity. Instead of hanging around saloons the young men could be and

would be employed behind the counter of their father, neighbor or some member of their race. Their minds will be too busy with business and business principles to even think of half the present evils which are so rapidly dragging them to destruction. There is no use of trying to save ourselves until our safety is secure.

It is true that we are down, but we are rising, yet we must rise in such a manner as to stay up when we get up. Why lean on a weak staff when we can get the support of a strong one at the same cost and thus save ourselves of a great and dangerous fall. Let the race start right. Put some of the idle money to good use—proper use and it will soon be on its feet. I dare say, even \$10,000 properly invested in some business enterprise would be the means of saving nearly as many young men and women from everlasting ruin in the course of time. It takes capital at this stage of civilization as well as pluck and ingenuity to accomplish very much, and while the Negro's capital is limited, he has sufficient means at his command to do much more than he is doing. All we need is to come together in one solid band, for one purpose—for the same cause—and there need be no misgiving as to the final triumph of the cause for which such efforts are put forth.

By way of special entreaty, I beg the young women of the race to give us—the young men—your assistance. Woman is God's greatest and most precious gift to man, and a true woman is man's greatest blessing, the very jewel of the soul of existing humanity. Too much emphasis cannot be put upon "true womanhood" as a race or nation is judged largely by its women. Woman being man's greatest glory, she determines his destiny. Just as water will not rise above its level or a stream above its source, just so man cannot and will not rise above the opposite sex of his race. A race cannot be anything more than its women. Where woman is there man will be also. I would say to the women of the Negro race, be true to yourselves, true to your race and true to your God. Live pure and upright lives and the dark clouds of shame,

prejudice and general disrespect which overshadow your paths at present, will banish as darkness fleeth before the rising sun. I further entreat you to live in the purest atmosphere of true womanhood, and move in the highest sphere of woman's glory and dignity. Be worthy of protection and you will be protected.

If there is any race of women on earth that has met with insults and ill favors, it is the Colored woman of the south. There is nothing to kindle her aspiration. She has to contend with and bear the burdens of the rough elements of her own race and at the same time the disgraceful infringements of the uncouth of other races. She has stood the test well. In spite of all which the Negro woman has had to undergo, (although some have fallen by the wayside) some heads are yet above the waves of the great sea of shame and disgrace.

It is true that the young men are the pilots of this great ship of life, and are directly responsible for the safety of these many millions of black souls embarked thereon, yet we cannot discharge our duty unless our young women do their part.

For the sake of emphasis, I repeat: Let us as young men and women of the Negro race, have courage. Let us do our duty. Let us not give way to passion. Let us be honest and stick to the right. Treat every man as a man regardless of race or color. Let us not forget that it is better to trust in God, than to put confidence in man. Let us have faith in our Maker. God still lives and will not suffer for such gross injustices to continue pouring upon us. Unite our efforts for the better and success will sure come to us.

I have the greatest hope and feel sure that by the united efforts of the race, in the very near future, happiness, peace and permanent prosperity will be ours; and when time shall be no more—when mortal man shall be called from labor to reward—the black man's record on earth, and his appearance in the bright beyond, will be as great, complete and pleasing in the sight of "The Great I Am" as that of his seemingly better favored brother in white.

JESSE J. JONES.

THE OLD LABORER.

With heavy heart I tend my toil,
 Mine eyes with tears oft blinded,
 My arms are aching with the moid,
 Of which I'm ever minded.

My frame is bent beneath its load,
 Though formerly so lithesome,
 My present need a constant goad,
 Where once I went so blithesome.

Too many winters have besieged,
 And trenches dug about my brow,
 Now by the tyrant, time, I'm lieged,
 The slave must 'fore that master bow.

Old age is coming 'cross the plains,
 And in his arms a bundle bears,
 Which when untied, proves aches and
 pains,

Entangled, too, with carking cares.
 The mists of years are on mine eyes,
 Slow are mine ears to toil's replies.

—PERRY MARSHALL.

New Salem, Mass.

PEACE.

By Ralph W. Tyler.

After the shower, the tranquil sun;
 Silver stars when the day is done;
 After the snow, the emerald leaves;
 After the harvest, golden sheaves.
 After the clouds, the violet sky,
 Quiet woods when the wind goes by.
 After the tempest, the lull of waves;
 After the battle, peaceful graves.
 After the knells, the wedding bells;
 Joyful greetings from sad farewells
 After the bud, the radiant rose;
 After our weeping, sweet repose.
 After the burden, the blissful meed;
 After the furrow, the growing seed.
 After the flight, the downy nest;
 After the shadowy river—rest.

MY PRAYER.

If I am right Thy grace impart,
 Still in the right to stay;
 If I am wrong, oh, teach my heart
 To find that better way.

Teach me to feel another's woe,
 To hide the fault I see;
 That mercy I to others show.
 That mercy show to me.

TO A NOSEGAY.

By Ralph W. Tyler.

Little flowret, once so gay,
 Offspring of the infant May,
 Shall ye alone my lady grace,
 And on her bosom have a place?
 Does she not view thee with delight,
 Mixed with purple, red and white
 Soon thy little pride will fade,
 Soon may droop the beauteous maid!
 Today she knows not grief or sorrow;
 Grief may seize her on tomorrow!
 Life is but a morning dream,
 Like bubbles on a passing stream;
 Just like thee, we sport our day,
 And lose all beauty in decay.

THE HOUSE ON THE HILL.

By John M. Dorney.

1857.

"On a hillside garbed in flowers
 Stands a mansion old and gray,
 Lofty stands twin granite towers,
 In the garden, fountains play;
 Broad and high the stately hallway,
 Armored figures near the wall,
 Noted statesmen, handsome women,
 Minuet! at music's call."

1867.

"Wears the toga doth the master,
 His wife a beauty in her day,
 At her word, men's hearts beat faster,
 At master's word most men obey.
 Wealth and honor were his portion,
 Pomp and glory, joy and pride,
 Lo! a call from out the darkness
 His hour had come, the Master died."

1877.

"Years have sped, in ruin yonder
 Stands the mansion on the hill,
 Faded now the woman's beauty,
 Her life in gloom, her mind is ill,
 Sitting lonely at her table,
 The chamber facing towards the east,
 Oh! fearful thought of brain distem-
 pered,

She sees his phantom! at the feast."

1887.

"Sitting lonely, brooding darkly,
 Thus the years of life had fled,
 At length her call—a happy blessing—
 The mansion's mistress is lying dead.
 In his day, the lofty statesman
 Service to his country gave,
 But he fought and more's the pity
 The giving freedom to the slave."

1897.

The irony of fate is seen,
In the mansion on the hill,
The passing years have righted wrong,
The Black is free 'gainst statesman's
will,

Where statesman and fair fashion's
queen,

Brilliant gatherings often gave,
Lives now one of Afric's race,
Descendant of an humble slave.

1907.

The Lesson.

"What the lesson to we mortals,
As we journey on our way?
This! be just to every mortal
For Justice! it is sure to pay,
For 'tis words of the Evangels,
'As you sow, you're sure to reap,
He who wrongs his earthly brother
In his own day will surely weep.'"

THOMAS NELSON PAGE ON THE NEGRO.

By Edward E. Wilson.

To write a review of an article by Thomas Nelson Page on the Negro is like delving in a charnel-house. Old sophistries long since buried are by him dug up and paraded before the public as original thought and invincible logic. I shall not attempt to reply to his article in the March number of McClure's Magazine, but shall content myself with submitting a few words concerning Mr. Page's vagaries.

Those who have read the article noticed, no doubt, that Mr. Page had a sub-title to it. This sub-title—"The Special Plea of a Southerner"—characterizes the whole discussion. It is a special plea in the narrowest sense—the only kind that Mr. Page seems capable of making. He looks almost wholly on one side of the question and it would be difficult to find men anywhere whose view from one side even is more narrow.

Personal attacks on a writer of sophistries in no way throws light on any subject; yet Mr. Page so interweaves himself with his discussions that it is almost impossible to overlook him. He is greatly exercised over the race question, and tearfully

states that conditions almost make him despair of the Republic.

Mr. Page practically admits that he is not much of a scientist, yet he tries to speak with authority on subjects—notably the inherent inferiority and superiority of races—on which men of science who have given years of study to ethnology hesitate to make cocksure statements.

Mr. Page charges that certain "sentimentalists," without having any or sufficient information on the subject, make cocksure statements about Negroes in the South. Is he not open to the same charge? Can he speak of Negroes as one having authority when he looks for the most part on the worst side of the subject? Of thousands and thousands of intelligent, self-respecting, progressive Negroes, one may venture to say that Mr. Page never saw into the family life or social life of any one of them. Perhaps the very best proof of this is that he quotes W. Hannibal Thomas as authority on all things pertaining to colored people. It is strange how much faith Mr. Page has in this race-rene-gade. We do not find him quoting Frederick Douglass, DuBois, Fortune, Trotter, Barber, or the better sayings of Mr. Washington. He refers to Mr. Washington, it is true; but Mr. Page has shown in other writings why he entertains so high a regard for the apostle of industrial education; these reasons are by no means flattering to Mr. Washington or to the race.

One will notice in opening that Mr. Page has some fourteen statements that he sets down as truisms; a majority of which have no foundation in fact. Of course that makes no difference to him, as these so-called truisms square with his preconceived notions of Negro inferiority.

Three things above all others greatly trouble Mr. Page.

First that the North should show sympathy for the Negro. To this Mr. Page attributes all the troubles in the South. It galls him that there are some people in the North who yet stand for justice. He would close the hearts of all to every approach of sympathy or pity. If these sentimentalists would only cease agitating all

would be well; the whole question settled. The silliness of such a stand needs no comment.

Then Mr. Page is disturbed by the fact that the public refuses to recognize this as a race question in the light that he sees it. It should be race against race, always, with the Negro in subjection. The races cannot live together, he thinks, on terms of legal and political equality. Mr. Page ought to read what Mr. Sidney Olivier says on this question in regard to Jamaica.

More than all, Mr. Page is greatly distressed by terrors of mongrelization. He forgets that it was the southerners that began this mixture, kept it up through centuries and have not yet made an end of it. If they have raised a ghost they ought not to scream aloud for the whole world to come and lay it. If a curse has come from this mixture, the men of Mr. Page's section are responsible for it. That African blood is being everywhere mingled with that of white Americans is due to white South's past sins, and, as Professor Kelly Miller so ably pointed out not long since, to its present attitude in trying to render Negro life unbearable. Instead of standing as barriers between Aryan purity and mongrelization southerners long ago tore down many of those that stood between the mixture of the races. Mr. Page's talk on this subject is not far removed from the absurd. The next time we hear from him he will be pro-

testing that all great colored men are so because they have white blood in them. And sometimes when we look at Douglass, DuBois, Washington and Chestnutt and some others that might be named, we can hardly refrain from wondering whether crossing hasn't really improved both breeds.

For the old-time Negro Mr. Page has boundless admiration; because, no doubt, the old-time Negro is dead; but for the new Negroes who can measure arms with him and show how ridiculous some of his assumptions are, how hackneyed and outworn his arguments, he has the utmost contempt. The difficulty with Mr. Page is that the old slave master spirit yet dominates him, and he cannot tolerate in a Negro the manliness which he would consider a matter of course and, perhaps, greatly admire in a white man.

Of course Mr. Page talks in a friendly vein about educating and helping the Negro; this, after delivering divers mortal blows to Negro manhood. This pretense at fairness gives him a standing among liberal people, and puts him in a position to do Negroes deadly harm, where Tillman could not get a hearing.

Of all men, I think Mr. Thomas Nelson Page with his sugared sophistries, his quiet but never-ceasing iteration of polished and poisoned commonplaces, his specious and lofty affectation of fairness, is the most dangerous person in America to Negro rights.

Seven First Principles of the Race Problem

BY HENRY WILLIAM RANKIN

NOTE: The preceding articles on this subject by Mr. Rankin appeared in the January and February Numbers. This article concludes the series.

V.

If Christianity, or even theism alone, holds good, every human being is a creature of God's hand, who is the fashioner of our bodies, no less than the Father of our spirits. The fundamental differences of race are his appointment; the laws of our nature are

his laws, and his alone, in both their institution and maintenance.

Mr. Baker has done well to emphasize religious convictions as indispensable to any hopeful issue of the race problem. In the long run there is nothing to hope for any race of humankind on any other grounds than

those of theism and Christianity. Ultimate extinction of every race, death the end of every man, and no aid for soul or body in this life, or any other, from a gracious, forgiving and Almighty God, no redemption, compensation, consolation, if both theism and Christianity be not true. If we are without God then are we without hope, both as individuals and as a race. There is no part of education more valuable to any man than a thorough training in the grounds of Theistic and Christian belief.*

*(Among the best statements of these grounds is that of Prof. George P. Fisher, in a volume of this title. Charles Scribner's Sons, New York. Revised edition, 1902.)

Nor is a thorough knowledge of these principles enough. They must be deeply impressed into our souls, and should underlie all our theories of every kind, all our philosophy of life and all our conduct. Nor is theism alone enough, but Christianity is necessary if the best ideals of any men or race are ever to be realized. "The good news that Christ came to bring," said the Christian Union, several years ago, "was involved in the message that there is 'a power not ourselves' which enables us to realize these high ideals. He went about heralding the advent of a power that would redeem the world from its woes."

The very eminent American Ethnologist, Daniel G. Brintoo, has said that "Religion has, from the first, been the largest factor in human progress." He might have added, also: in human regress; for all depends on the character of the religion. The sociologist, Benjamin Kidd, insists that "Religion is the most potent force in social evolution." And Auguste Sabatier, in his "Philosophy of Religion," tells us that "The secret of the future of a race is hid in its religion." If then we must have a religion we want the best.

Now Christianity, for one thing, teaches us to recognize the fact that the fundamental differences, or structural varieties in the human species have come from the creative hand of God, and are to be received as such, originating in some purpose of divine wisdom, whether we understand that

purpose or not. "For who maketh thee to differ from another, and what hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?" (1 Cor. 4.7, compare Gen. 25.21-26.) Say what we will of natural law, we never can make natural law an agent. It is only at most the way in which an agent acts; and the primary agent, whose operation is present in all natural law is no other than the omnipresent Divine Spirit. This is obviously on grounds of theism alone. If further we accept the higher revelation on which Christianity is based, we may readily learn that every child of human parents born into the world today comes as directly from the hand of God as did the first man, Adam.

In the Bible, from first to last, great emphasis is laid upon the divine factor in natural birth; quite as much as on this factor in the new birth. When Nicodemus asked "How can a man be born when he is old?" the Lord quoted a passage from the book of Ecclesiastes to show that the mystery of the natural birth was just as great; for in one case as in the other the Spirit of God was at work. (Compare John 3.8, with Eccl. xi, 5, in a correct version), "Lo, children are an heritage from the Lord, and the fruit of the womb is his reward." (Psl, 10.3). Every Hebrew mother was taught to regard her child as an immediate gift of God, and not the mothers only of Isaac and Samuel and Samson and John the Baptist; while a multitude of passages expressly indicate the divine agency in all conception. The Bible has its own biology, worth infinitely more in the education of mothers than all the laboratory teaching of our best universities could be. This great teaching gives solemnity to marriage, and brings responsibility into strong relief; nor is there a single fact known to science which can throw the least discredit on this teaching, but rather much to illustrate and confirm the deeply impressive lines in the 139th Psalm, verses 13-16; with which should be compared, in a corrected version many other passages, such as Gen. 20.17, 18; 21.1, 2; 30.1, 2; 1

Sa. 1.19; Job 31.15; 33.4; Psl. 111.73; 1 Cor. 2.18.

The laws of health and disease are alike from God. "Thine hands have made me and fashioned me together round about; yet Thou dost destroy me." See the whole context, Job. 10.8-13. "I kill and I make alive. I wound and I heal; neither is there any that can deliver out of my hand." Deu. 32.39; compare Ex. 16.26, Deu. 7.12, 15. Laws of improvement and deterioration are equally God's laws; for he ordains, maintains and vindicates them all. (1 Sa. 2.6-9; Psl. 107. all of it, and all of many other psalms and chapters). Every natural law or human welfare is his law; and of all his earthly creatures man alone is free to choose or to refuse both the laws, and the consequences which the Creator Himself sends. The laws of heredity recognized by men of science now are much closer to the Bible teaching than was known to science a few years ago, little as the Bible is regarded in these matters.

The second commandment of the Decalogue, after forbidding all idolatry, goes on to say that God visits the iniquity of the fathers upon the children unto the third and fourth generation of them that hate him, and shows mercy to thousands of them that love Him and keep His commandments. (Ex. xx, 4-6.) That he does this should be obvious to every student of history, and every close observer of his own contemporary surroundings. In some instances a man might learn this from his own experience and observation though he never had heard of the Bible. There is no race more ready to admit these things than the Negro race, which, contrary to certain popular opinions, was always theistic from the remotest antiquity to this day, even more so than some more cultivated races. Before the continent of Africa was so well known as now it was confidently claimed that some of its tribes were destitute of all religion, and that most of them, unless Mohammedan, had no idea of any supreme spiritual God. They were supposed to be incapable of entertaining such a thought. But now it is perfectly well known that

no tribe has been found without some religious notions, and that the whole continent is pervaded with a tradition of one spiritual and good Creator of the world and man. But man becoming disobedient, God left him to his own ways; so that now man is greatly troubled by all manner of evil spirits, who must be propitiated if man is to have any peace. It is probable that these conceptions are common to every branch of the black race in all Africa. Even in Australia, one or more of the lowest native tribes has an obscure tradition, sacredly guarded, of one "All Father" God.

These facts are much more consonant with historical christianity than are some current views of an ever shifting science; and what is more, they are far more freighted with hope for the black race. For they point back to a distant but far better past of divine intercourse with men, which even the Homeric legends of Ethiopia corroborate; and forward to a future better still. If indeed our lives are so entirely in the hands of God, "who giveth to all life and breath and all things" (Acts 17.25, Dan. 5.23), so also the same hand that has cast down is ready to lift up. "For God who resisteth the proud giveth grace to the humble. Humble yourselves therefore under the mighty hand of God that he may exalt you in due time." (1 Pe. 5.56.)

Thus it appears that, if Christianity be true, all transgression of the natural laws of man's well-being is a transgression of the laws of God, whose personal displeasure is incurred. Obedience to these laws is obedience to him, who is ready both to aid the effort and reward it. Eliminate from human conduct the universal transgression of the obvious laws of human welfare, which are the laws of God, and how many generations would it take to slough off all the visible signs of an heredity that is either evil or unfortunate? Perhaps if five generations of any race could be brought to observe all the ordinary and conspicuous laws of human welfare, the transformation of that race, both moral and physical, might

avail to place it at the summit of human attainment.

In the history of mankind this experiment never yet was tried, but it is open to all. And this is the kind of evolution that Christianity, if fully met on its own New Testament terms, would afford to any living race of men without any of the tedious delay demanded in our popular science. If such an improvement is indefinitely delayed, it is only because men will not be persuaded to keep the common laws of their consecutive generations, even when these laws are perfectly well known. Yet the ideal and inducement lie before us all, and according to our faith and obedience can be fulfilled. If we would all begin by keeping the golden rule which everybody requires his neighbor to keep in dealing with him, we would soon learn all the other rules, and keeping them too would soon be a delight.

VI

As in the divine mind there is a moral ideal for human character which has its perfect expression in both the teaching and example of Christ, so doubtless there is some divine ideal of that which should constitute the physical pattern or type proper to each division of mankind. But as men for the most part fail to meet the moral pattern set before them save in a fragmentary and defective way, so also few or none ever more than partially fulfil the divine ideal of their physical perfection.

Yet it should be a strong incentive to our best efforts to believe that God has a plan for every man and race, otherwise he would not have us here; and an ideal for every human character and form to which he would gladly bring us so fast and so far as our intractable wills permit. That everything in nature is patterned after archetypal ideas in the mind of God is a doctrine that Plato and Heyll, and the great naturalist Agassiz, have presented in a most instructive fashion. Yet we must suppose that the actual expression which those ideas have received has been, in a manner, accommodated to the foreseen fact that this is a world in which

the free agency of man would be grievously abused. With this fact everything else would be to some extent in keeping, if a purpose existed to make the earth a school for the discipline of immortal souls. The visible world is meant to serve the ends of the invisible, the physical waits upon the moral; and a certain analogy obtains between the two, whereby the mind of man may see in the outward world, not only a reflection of its own character and needs, but also a symbolical expression of those spiritual truths in which God would interpret His own relations to us, and the way of our approach to Him who is our chief good.

This symbolic value of physical nature explains many mysteries, and many painful facts, which would seem to have no meaning otherwise. It is one of the great ends, which as Emerson has pointed out, shown in their cumulative order the final cause for which the world exists. Although seldom recognized by the naturalist, it is greatly emphasized by the poets, and for Boehme and Schelling and Swedenborg it made a fruitful philosophy. Its most simple, useful and cogent exposition is in the great book of Bishop Butler on "The Analogy of Religion to the Constitution and Course of Nature."

But just as the outward expression of divine thought becomes accommodated to human conditions, and especially to the moral state of man, so man's own ideal of physical and moral excellence is an imperfect approximation at the best to that entertained for man by his Creator. If God had not first thought of us as races and as individuals, not one of us would be here; and so after telling God's part in bringing us into this world the Psalmist in wonder and rapture exclaims: "How precious are thy thoughts unto me, O God! how great is the sum of them! . . . When I awake I am still with thee!" (Psl. 139:17-18.) It is the privilege and duty of our lives to bring our own thoughts into such conformity with our Maker's that we may not only fulfil His good will in our behalf, but

also our own best ideals through their measure of coincidence with His.

"Among the various undertakings of men," asked Coleridge, "can there be mentioned one more important, can there be conceived one more sublime, than an intention to form the human mind anew after the divine image? The very intention, if it be sincere, is a ray of its dawning."

Could we suppose this intention carried out through life, and this practice repeated in successive generations, without a gradual change in the human body that would reflect this transformation of the mind? God will never force Himself upon us. He appeals to our free confidence and responsive love. But if indeed we respond He will have us to reflect His image yet, however imperfectly we may have done so hitherto.

But as He has himself distributed mankind in its distinct and several races, we may with Mr. Baker believe that "each man must be religiously devoted to his own racial type, and work out his own individual and racial salvation, with fear and trembling, being religiously convinced that it is God who worketh in him both to will and to do for his good pleasure."

VII.

Finally, if Christianity holds good, the divine agency in the distribution of races over the world, and of lands to races, is no less evident than that agency in the very existence of separate races and of differing men. "The Most High divided to the nations their inheritance when He separated the sons of Adam." (Deut. 32:8.) "He hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.)

If in any sense the plan of God may seem to be deranged, or His purpose suspended, through the folly and the crimes of men, it is but a seeming derangement and provisional suspension. His plans are large enough to include all the contingencies of man's liberty. There is reason to believe that every race which has not virtually destroyed itself, every race that, like the Jews

and Negroes, has preserved its natural and historical identity unimpaired, will sooner or later have full control of its own land and its own laws, whatever temporary and providential reversal of this order may appear.

We may well believe that, in the end, it will be Palestine for the Jews, Africa for the blacks, China for the Chinese, and so on throughout the world, with no dismemberment by alien powers, with none to molest or make afraid, those races which have, in the struggles of time, become too much decimated to hold their own as separate communities of nations, will doubtless become absorbed in other races.

But those that maintain their full complement of numbers, with their ethnic vigor and integrity not seriously impaired, may hope for separate and adequate provision in lands and other resources suitable to their several traditions and their needs. The European occupation of countries in Africa and Asia is only preparing the natives of those countries for the ultimate resumption of native autonomy. This makes another argument for the strict preservation of physical unity on the part of the black race in America.

Meanwhile the world is a school-house and gymnasium for all men in which to fit themselves and their children for the good time coming. At least two centuries the Hebrews spent in the discipline of Egypt before entering their promised land, which but for their own folly they would have kept until this day. But they are yet to have another chance. For "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of His people. . . . And He shall gather together the dispersed of Israel from the four corners of the earth." (Is. 11: 11, 12.) Indications of a coming return of the Jews to their old land multiply every year, and can be discerned in so many things that on political and commercial grounds alone it might be predicted as a reasonable probability wholly apart from the prophetic Scripture. Nor is it unlikely that in this and other ways the

fortunes of the Jews will have their analogies in those of other races.

CONCLUSION.

As God liveth, and His Word endureth forever, there is certainly a good time coming for this sinning, suffering, and distracted world. That kingdom of God for which we daily pray and which now is with us only in a mystery, will yet be so manifested to all men that this old earth shall become "a new earth wherein dwelleth righteousness." (2 Ps. 3: 13.) In the long run those men and races will be favored most that best fulfil the divine demand for righteousness and the obedience of faith. But many that are last shall be first and the first last. () The humblest race in the world today that will meet the ethical demand so admirably expressed by Mr. Baker may hope for any degree of elevation; while the proudest and most favored people who cast away this ideal may confidently look for national ruin in the end. Excess of pride alone is quite enough to bring on ruin.

"His mercy is on them that fear him from generation to generation. He hath showed strength with His arm. He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and hath exalted them of low degree. He hath filled the hungry with good things, and the rich he hath sent empty away." (Luke, 1: 51-53.) And what Almighty God has been doing through all history he certainly will do again. There certainly is "a Power not ourselves that makes for righteousness" in this world, as even the agnostics know.

Such a philosophy of history as this, based on the righteousness of the living God of all flesh, is no less humbling to the proud than full of hope and encouragement for the lowly. But let no man delude himself into thinking that the near future promises great ease. The world may well grow worse before it is better, but it will certainly be better after it is worse; and so much better than our fondest hopes that men will be speechless with wonder and delight before they can articulate their praise. A day is coming

yet for the Negro race when every man who fears God will make his own the words of the 126th psalm, "When the Lord turned again the captivity of lions we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the nations, The Lord hath done great things for them. . . . They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

There may be fearful times between now and then, "the times that try men's souls;" but let no man despair of the issue. The Hebrew prophets were murdered as pessimists by their own people, who would not endure to hear of the griefs that were foretold. But not only did those griefs come to pass; they are still coming. For the men who uttered them were also the founders of all the optimism in the world today. They knew that the fever of this world must run its course; but also that a glorious time would follow after. Moreover the searchlight of their prophetic souls reached forward to that future for which we now still watch and work and pray. Let us do our part in all fidelity and leave the rest to God. When once all Ethiopia, as with one heart, shall lift up her eyes and hands to God there will come such an answer from heaven as there shall not be room to contain it; and the day may be nearer than we think. "Turn you to the stronghold, ye prisoners of hope, even to day do I declare it, that I will render double unto thee." (Zech. 9: 12.)

FINIS.

A TRIBUTE TO THE LATE WALTER ALLEN.

By E. H. Clement of Boston Transcript.

Mr. Walter Allen had great gifts and abilities as a journalist—among them a polished, serious and dignified style in editorial writing partaking of the quality of literature; but he also had what many an able editor lacks, the ethical dedication, the capacity for moral enthusiasm, the public pur-

pose such as made Greeley the great editor he was. It was never "Good Lord, Good Devil" with him. To Allen it made some difference whether he could believe in a public man—whether a cause was right or wrong. There be journalists who can detach themselves from their work, who play contentedly the role of "Diaboli Advoca-



WALTER ALLEN.

tus," who treat events as if they form simply a drama to amuse, who regard their whole duty done when they state the facts of a situation ("give the news" as they say), and let their readers, even when all are manifestly groping for an opinion, find out for themselves as best they can the rights of the matter.

Allen did not know how to edit by withholding his own opinions, or how to be indifferent to the right or wrong of a question. It was to him be-

trayal of his responsibility to let delicate or difficult situations and sinking, despairing causes shift for themselves while he could hold a pen and had a place to publish his writing. It was not enough for him to balance pro and con, to save himself from being found on the unpopular side, to study merely his own interests, or those of his employers or those of his class, prudently evading any conclusions that might alienate influence and support. It was intolerable to him to stand idle and see any class or race, Negroes, Indians, Filipinos, Socialists, Anarchists, no matter how far removed from his own, suffer rank injury in natural rights. The dry-hearted, thin and scholastic prescriptions of the "Dismal Science," now largely discredited, the doctrines of "Laissez Faire" and "the Survival of the Fittest" did not make it, in his view, any less base and contemptible to keep silent, or to wink in cynical acquiescence when any poor and weak were being robbed on system by so-called "laws" of "even that which they have." He was no trimmer; it was not his style to say: "While black is not white, it will often be found that white tends to become a dirty gray." He was not an editor for the purpose of smothering honest dissent from majority-held false principles.

Nor would President Roosevelt's Porcellian preachment the other day, reiterating once more his dread denunciations of the "weakling and the coward" (strenuous strictures all the more notable in view of the fact that weaklings and cowards seem to have no friends or even apologists) apply to the author of the editorial "Breakers Ahead"—the faithful and fearless Republican editor who spared not the shameless "Stalwart" Republicanism in his day of responsibility. Considering his editorial tasks, work that is apt to be rather absorbing of one's time and energy—he was a good deal of a practical politician himself; he would not answer to the President's description of the despicable molycoddle—though an Anti-Imperialist—because he did not "hold himself aloof from the broad stream of our national life in a curiously impotent spirit of fancied su-

periority." He never could be accused of "the weakness which mistakes itself for supercilious strength." He did not spare of his time for the hard work of practical politics, and in that field strove far longer than his efforts were appreciated by either the boss or the mob of his party to keep it true to the nobler ends of politics—attending party councils, framing the language of platforms, endeavoring to instill the partisan policies. Wherever and whenever his literary skill opened the way for him to the public ear from places of high influence, he availed himself of the vantage point to bring forward the point of honor or magnanimity, although it might have been considered a negligible factor in the counsels of the ruling powers for the time being. It was only to his credit that such qualities made trouble for him in certain relations. His checks and setbacks in his profession were usually such as proved his superiority to those who happened to be in a position to inflict them.

JUDGE JOHN HENRY GRAY.

By M. F. Gray.

John Henry Gray was born in Prince George county, Md., Oct. 16, 1831. Some of his ancestors came to this country with Lord Baltimore. His father, George Gray, served in the army during the war of 1812, and in 1833 removed to Licking county, Ohio, where he attained nearly the age of 96 years.

John Henry graduated at Allegheny college, Meadville, Pa., in 1853. He studied law in Newark, Ohio, and later in Fort Wayne, Ind. Here he married Maria Freeman of Massachusetts, a graduate of Wesleyan seminary, Wilbraham, who had been preceptress in Fort Wayne college two years. They went immediately to Des Moines, Iowa, where Mr. Gray entered the practice of law and his wife engaged in teaching.

In 1858 Mr. Gray was elected judge of the Fifth Judicial district and was re-elected in 1862.

At the beginning of his official term, the law, chancery and criminal dock-

ets, in his district, were crowded with long lists of cases, and his generous ambition to serve the public faithfully, no doubt, caused him to fall a sacrifice to his devotion to official responsibility—his death occurring in Des Moines Oct. 14, 1865.

Judge Gray in his family and social relations was genial, frank and true, and the purity of his Christian character gave him a controlling influence for good in the community.

As a jurist he was noted for his wisdom, unimpeachable integrity and executive ability.

Among the important cases that came before Judge Gray in 1863, was



JUDGE JOHN HENRY GRAY,
1831—1865.

the habeas corpus case of Archie P. Webb, vs. I. W. Griffith, sheriff. The facts were briefly these: The plaintiff was a free Negro, employed by a substantial farmer in Delaware township, Polk county. Although he had formerly been a slave his intelligence and native manliness were remarkable. It was said by those who knew him: "Withal he knows his place and minds his own business." There was no crime against him except the blackness of his skin.

One day, when Archie was laboring quietly and honestly, a dozen or so of his enemies came and threatened to attack him if he would not promise to leave the state. He refused. They

then told his employer that he must turn his faithful servant out of doors. This farmer, believing in justice, both for himself and his workman, paid no heed to his Negro-hating neighbors, and thereupon a system of persecution was set afoot against Archie. It finally culminated in the arrest of the Negro under an order issued by a justice of the peace in and for said township. The sheriff took him before the said justice, where he was tried and fined, and committed to jail until he should pay the fine and costs, or consent to leave the state.

Later a writ was issued to bring the plaintiff before Judge Gray, during his term of court in Des Moines, to test the legality of his imprisonment.

At the trial it was agreed that plaintiff was a free Negro, born in the United States, and that he came from the state of Arkansas to Iowa, since the passage of the law of 1851, excluding free Negroes from the state.

The judge said: "The time consumed in the argument, the ability and zeal manifested by the counsel on either side, the very considerable interest shown by the public, and the importance necessarily attached to this case have induced the court to give it a patient hearing, and justify an opinion, in writing upon the material points urged. In doing so the court will indulge in no evasion nor admit of any equivocation."

This statement was fully sustained in Judge Gray's decision of about 5000 words.

Of the several inquiries considered and disposed of, those concerning the legality of the law enacted in 1851, were thoroughly answered, showing that the legislature had no right to pass a law, denying free Negroes the right to live in Iowa, when the constitution, at its adoption in 1844, guaranteed this right to all such citizens.

A still stronger point in this decision was made by showing that the law in question was a flagrant violation of the second clause of the fourth article of the constitution of the United States, which says: "That the citizens of each state shall be entitled to all the privileges and immunities of the citizens of the several states."

Concerning citizenship Judge Gray endorsed the doctrine laid down by high, legal authorities, "that citizens, under our constitution and laws, mean free inhabitants born within the United States, or naturalized by the laws of congress."

He held, "that by virtue of a man or woman being born in allegiance to this government—and being free—the constitution confers upon him or her the high prerogative of citizenship, requires of all their support in whatever state they may be found, and guarantees to each its protection in whatever state he or she may enter."

The reading of this decision was listened to with breathless attention by a large and anxious audience. The closing words were: "Having thus disposed of all the material points urged by counsel, the judgment of this court is that the law, under which the plaintiff was arrested, is inoperative and void; that the proceedings thereunder were therefore unauthorized; that the plaintiff herein is entitled to his liberty and that he is hereby discharged from imprisonment."

An appeal was taken, but the decision was affirmed by the supreme court, and no attempt was made thereafter to force Negroes to leave the state.

This decision elicited much commendation from the press in different parts of the country.

The Burlington (Iowa) Hawk-Eye said, "Let us rejoice that the constitution of the Union and the constitution of the state of Iowa, as understood and expounded by an honest judge, are yet found conservative of human rights; an insurmountable barrier to the progress of that despotism that would deny liberty and protection to unoffending man. When Judge Gray decreed the freedom of Archie P. Webb and snapped the meshes that had been so artfully thrown around an innocent and unoffending man, he gave a verdict that will be sustained by the highest legal tribunals of the country and the chancery of heaven"

EDUCATION WILL SETTLE THE RACE PROBLEM.

By Kate Kinsey Brook.

Morality and honesty follow true education. These qualities seldom are found innate in a half-savage individual. They are, necessarily concomitant parts of civilization. A brief glance at what is being done by way of education for the Negro in the South may furnish a key to solve the so-called "Race Problem."

The Negro naturally is apt. Given the same chance which is granted a white man, he will progress by leaps and bounds where the white man will go halting along, slowly, painfully, limping toward the goal which the Negro will reach at one jump. The southern states point with pride to their Negro schools, and talk lustily of the grand chance they are giving the Negro to make a man of himself. Then they point to the Negro and ask his sympathizers to see for themselves how little use the Colored man has made of his opportunities, using this as a strong illustration in their argument that it is useless to try to do anything for the Negro to help him—that he must be clubbed down, just as he always has been. One progressive Negro, talking with me on this subject, said:

"Really, there is very little in all this talk of educating the Negro. They make a great howl about it, though. They give us teachers who, more than likely, cannot read further than the second or third reader. Now, a teacher cannot teach what he or she does not know; so the pupils naturally are held back to the point which the teacher has reached. If they would give us teachers as good as they have in the schools for white children, we would get ahead of them so fast we would control the country in a few years. They know this and that is why they do not give us better teachers, and why they allow us to have school only a short time during the year. The education which is afforded the Negro here in the south is a mockery and a farce."

The Negro then went on to quote figures from the census report showing how the Negro has progressed, in point of education, ahead of the whites (poor whites) of the section, in spite of the poor facilities he had for securing an education.

Later, a white woman, speaking on the same subject, was very bitter in her denunciation of the authorities because they give the Negro any chance whatever to secure an education. "The niggers have too much education now," she declared. "That is just what is at the bottom of all the trouble here in the South. If they were



MRS. KATE KINSEY BROOKS.

kept down as they used to be in slavery days, then we would not be having all this difficulty. They have just enough education to spoil them. They ought not to have any education at all."

The white woman spoke the truth, but she did not see its application. The trouble does not lie in the fact that the Negro has too much education. It lies solely in the fact that he has too little. As she put it, "They have just enough education to spoil them." A little knowledge is a dangerous thing, whether it is possessed by a Negro or a white person. Either the Negro should be given a chance to go ahead and secure every bit of knowledge which he is capable of ab-

sorbing (no small amount, as one who has lived among them is bound to admit) or he should not be taught at all. The southern whites do not dare deny the Negro a common education. They make the mistake of giving him just enough to make him dangerous. Their only salvation lies in giving him a chance to secure a thorough education which shall bring out the highest and best that is in him. Then, and not until then, will the race problem in the South be settled, for the educated Negro is a civilized Negro, and will behave like a gentleman under every circumstance.

The Negro is not asking for social equality. He does not want to mix with the white race. Miscegenation is as horrible to him as it is to the most hysterical white man or woman of the South. As a strict matter of fact, whatever miscegenation there may be should be laid at the door of the white man, who is to blame for it. All the Negro asks is an education which shall make it possible for him to realize his intellectual possibilities and then, given that education, to be allowed a chance to use it in a practical manner by helping to uplift and civilize his own race. The Negro has not yet evolved to the point of perfection (what white man has reached that height?). He even has not, as a race reached the half-way station on which the white man now stands. In spite of this, he demands the right to enjoy the advantages and privileges which will bring out the highest and best that is in him. The Negro is not, as yet, an equal, socially, intellectually, or in any other way, so far as the whole race is concerned, with the white man, but he has a right, granted him by the constitution of the United States, to make of himself an equal, if he has it in him to be such. Until he is given this right, which is his just as inherently as it is the right of every white man living under the jurisdiction of the Stars and Stripes, there remains burning fiercely underneath the surface of life in the South a volcano which is likely to burst out in fury at any moment, on the slightest provocation—a volcano of race prejudice and hatred which will

sweep everything before it, which will sacrifice human life, if need be, to secure equal rights for all and special privileges for none, and which will be satisfied with nothing less.

FRANCE.

(Concluded from last month.)

Though swift it flies, too long its woes will last.

Brave Mirabeau in this hard fight falls dead,

Danton, Marat and Robespierre all fall,
And Lafayette to Germany fast fled,
A prison bruised him there behind its wall.

The revolution triumphs over all at last,

Republic is the name France nailleth to her mast.

The storm goes by, but not all trouble goes,

A Corsican gives royalty its death,
Ere long the new republic overthrows,
An empire soon begins to sigh for breath.

This lead-lipped man, epitome of France,

With dazzling power, proceeds from realm to realm,

The nation's glory none like him enhance,

And none so swift his foes to overwhelm.

Idol of France, thy power, too, is quickly fled,

A new republic standeth in thine empire's stead.

—Perry Marshall.

New Salem, Mass.

In 1776, when the Colonial Army, under General George Washington, moved forward to overtake the British under General Gates, a gun of curious make was left at the camp, which happened to be on the outskirts of a farm owned by a colored man, John Lewis by name. This gun, which has been preserved in the family of John Lewis as a sacred heirloom, has been kindly loaned to the Negro Exhibit, and will be found in the Negro Building at Jamestown.

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